חכמה ערמה

OR

WISDOME and *PRUDENCE*,

Exhibited in a

SERMON

Before the Right Honourable

The LORD Chief JUSTICE

RAINSFORD,

And the Lord Chief Justice

NORTH.

In their late Western Circuit.

By Tho. Tanner, Rector of *Brightstone* in *Hants*.

Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ χριστοῦ δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι. Rom. 1. 16.

London, Printed for *William Keblewhite* Bookseller at *Newport* in the *Isle* of *Wight*. 1677

To the [redacted] Honourable Sir *Courtenay Pole*, Baronet; Colonel-General of the *Eastern Division* of *Devon*, a Member of the Parliament, &c.

SIR,

YOU *may well wonder to be surprized with a Letter from me, which is first exposed unto publick view, together with a* Sermon *out of date. The acceptance whereof from your Candour, I had no reason to doubt howsoever: but rather how it may be entertained abroad; since there were no end of printing, if every Sermon that hath been preached in an honourable Audience, were to be divulged. Nor yet did I intend to have done this, having kept it above a twelvemonth by me, without such a thought till now. If my Reader will vouchsafe to know the reasons of it, it was preached at your request, as some part of a Sundayes entertainment, belonging to the Reverend* Judges, *who were treated otherwise by you, with great Magnificence. If it pleased in the heaing (being but* dense *of matter) why may it not be more profitable in the reading, and never out of season? we have heretofore been taken up in* comparing spiritual things with spiritual, *but since through a* surquedry *of* new models *(which did not answer expectation) men have come to take offence at* Religion

ligion *it self, in whatsoever dresse she doth appear: so that we have been reduced to compare even* natural *things with* spiritual; *and by this discourse (I trust) it will appear, that the later hath infinitely the more advantages. What others have written lately to the like effect, ought not to withhold me: for the better cause requireth* [redacted] *evidence; and number it self is not despised in the case: besides that a* new form *is like cloathing of the* first matter *with a* new existence. *Which is all the* apology *that I need to make unto the* publick, *more then others that have gone before; especially confessing, that* private *reasons joined with it, did over-poise me.*

Such as these: you were lately my Mecœnas, *and your brave house, and Family my* Municipium, *wherein I did enjoy much liberty, and priviledge. You were also a part of my late charge, which I was forced to leave more abruptly then I intended, and so, there remaineth to me now no other way of* preaching *to you, besides this. So that I send it as a kind of token to you first, and by you to the rest, to make up some part of my* Apology; *and to return to you with such a foot as I had left, to set forward (being encloſed with the Seas) such an one as is shod with the wings of* Mercury, *of which we use to make our pens. In fine, it is almost the only way, that men of our* condition *have to testifie their gratitude unto Persons of your* Quality *(to coin somewhat that may bear the superscription of your names) which lies the more upon me, since your respects have so often followed me hither: which seldome happens when* interest, *and* Relation *cease. Let this therefore pass by your hand, and it will adde more to the great* cumble *of favours, wherein you have still taken pleasure to oblige,*

Sir,

Brightston in the Isle of Wight Sept. 24. 1677.

Your most affectionate and faithful Servant
Thomas Tanner.

Prov. 8. 12.

I Wiſdome dwell with Prudence.——

THis is gracious condeſcenſion of *Wiſdom* (by which name all the World imagines an high *Soverain*, or a kind of *Deity* to be intended) to tell us *where ſhe dwelleth.* Every one might think, that he knew before; yet all are in the queſt ſtill, and few do find it, becauſe ſhe dwells with *Prudence*, A Lady that doth often change her ſeats, and delight her ſelf in labyrinths, which are in-acceſſible, without a certain *clue.* But ſince *Wiſdom* ſeeme to be (as it were) at board with *Prudence*, whether is the greater? which of theſe is the *Dowager*, and which the *Daughter*? might it not as well have been ſaid, *I prudence dwell with wiſdom*, as *I wiſdom dwell with prudence*? if the King ſay, I dwell in my *Court*: and the *Court* ſay, *I am whereſoever the King is*; which is the readieſt enquiry to bring us into the preſence of the *Royal Majeſty*? ſo when wiſdom tells us, that ſhe dwells with prudence, and an imprudent man knows not where that is, what is he the *wiſer* for this direction?

The truth is, it is not fit, that the man which wanteth wiſdom, ſhould find it without ſome certain travel: for, *ſhe is to be ſought for as Silver, and ſearched for as* Chap. 2. 4.

hidden

hidden treaſures. Nay, to be concealed too, after finding; as the Merchant did by the *rich pearl, found in the midſt of a Field*, till he could purchaſe all together; leaſt another man ſhould come between him, and his prize.

Math. 13. 45.

What ſhall we do? ſhall we preſerve the ſtate of *wiſdom* any longer? or put the *clue* immediately into your hands, that we may all proceed together, to wait at the gates of wiſdom? we are in haſt; let me looſe no time to do it!

Wiſdom is the ſame, that we call *Religion*, the way of happineſs here, and hereafter; and ſhe dwells with Prudence, that is, in the breaſts of ſuch as will obey her. For, *unto man he ſaid, Behold, the fear of the Lord, that is wiſdom, and to depart from evil, that is underſtanding*, or a right Prudence. In Philoſophy, Wiſdom is the knowledge of choice things, and Prudence is a practical diſpoſition of applying ſo much of it unto uſe, as may do a man good, when the caſe requireth. This maketh men to enlarge their ſtudies; that if it be poſſible, they may not be to ſeek in any caſe to know, when they ſhould be ready to do. So though wiſdom be the greater, yet Prudence entertains her, to her own profit, and is never able to exhauſt her treaſures. What availeth knowledge, if a man have not a preſent mind to do himſelf good by it?

Job 28. 28.

Ὡς ὠφελεῖ ἡ μάθησις, ἂν μὴ νοῦς παρῇ?

So likewiſe in Divinity, wiſdom is the knowledge of the Word of God, which is unſearchable: and Prudence is a right obedience to it, which hath no bounds, nor limits. Let us therefore meaſure our ſteps from hence, from one degree to another; and when we come near enough to be informed; no doubt, but we may find our ſelves to be arrived unto ſome attainment higher, then to what the world doth call its own wiſdom, or its own pretended vertues whatſoever. And the firſt hint to be obſerv'd is this.

Point.

Point. 1. That *Religion* is no carnal *Policy*, or wiſdom; but Wiſdom of God himſelf.

Diſtinguiſh of *Religion* natural, or Chriſtian: it holds in either of them. Be it true or degenerous, ſo much as there is of *Religion* in the breaſts of men, it is of God and not of men, and it is the firſt Wiſdom in the World.

Let us put this firſt principle out of doubt, becauſe it has been queſtioned, whether there be any *religion* at all by nature, or whether that which is, hath entred meerly thorough Art, and Policy; the wiſer taking advantage of the ignorance; and the ſtronger of the fears of the ſimpler ſort, for ends of their own. Let me pitch my banner here a little, while I labour to reduce this skonce, which it is not ſafe to leave behind me.

I ſay then, that there are certain common Principles, or notions of *religion*, imprinted by nature (which is the immediate work, or *protoplaſm* of the Divine wiſdom, and power) in the hearts of all men indelebly. Which notions, though poſſibly they may be tainted at the very ſpring-head, by idolatrous, or erroneous education; yet ſo much as there is of *religion*, to be diſcerned thorough theſe, it is of God, that did at firſt implant it, and ever ſince maintain it, in the hearts of men; that he himſelf might be juſtifyed; and ſuch as obey it not, may be judged by it, and left without excuſe. So that, this muſt needs be the Wiſdom of God in men, and no humane policy.

For elſe, whereas it hath been ſaid, that fear at firſt, brought in all *religion*, it might have been ſhewed by ſuch, as have written *de primis rerum inventoribus*, of the Authors, and beginnings of all Arts, and Sciences; when

Primus in orbe deos fecit timor.

when *religion* also had its first beginning. But this they could not do, though they could tell when *Saturn*, *Jupiter*, and the rest of their greater Deities began to be worshipped: an argument, that worship, or *religion* was before Idolatry.

Much less, can they tell when such fear began, as they conceive to have been the cause of *religion*: as sure an argument, that it had no beginning, but in that nature, which God created at the first, after his own image. Of this *Moses* alone hath given us the right knowledge, but if any one had rather credit the Heathen Poets, or Historians (which are many ages junior unto him) the eldest of them describe unto us the superstition of the Gentiles, which was their *religion*; and their superstition ever was *meticulous*: but I say, which of these hath shewed us, when this tardy humor had its first Original? Therefore it was *ab origine*.

Hesiod. &c. *Quæ est gens, aut quod genus hominum, quod non habeat sine doctrina, anticipationem quandam deorum*, Cic. 1. de nat. deorum, Nulla gens tam fera, cujus mentem non imbuerit deorum opinio. Tusc. qu. 1. Nulla gens usquam est adeo extra leges, moresque projecta, ut non aliquos deos credat. Sen. Ep. 117. *πάντες ἄνθρωποι περὶ θεῶν ἔχουσι πόληψιν* Arist 1 de cœlo. *τὸ μὲν εἶναι θεοὺς ὁμοίως τιθέμενοι*. Plut. in amator. &c.

Again, if *religion* were but of humane policy; it could not have passed thorow all Nations, and that, thorow all ages hitherto. *Quæ regio in terris? ubi gentium? ubi temporis, aut loci?* in what Countrey, or at what time, was there no *religion* amongst the inhabitants of the Earth? as for his own age, and all before, which he had ever heard, or read of, *Cicero* hath testified; that *although some barbarous people wanted walls and Laws; yet none were without some sort of* Religion. Before him, the great *Stagyrite*, unworthily suspected of *Atheism*; and below him, *Seneca*, and *Plutarch*; and indeed, as many before, and after, as have written any thing at all only, of later times, since new discoveries, a few barbarous people have been questioned; but the relators are not agreed.

But suppose the generality of the vulgar could have been imposed upon in this kind; certainly, some of the

the Philoſophers, who had ſearched into Nature, and the Policies of States, could eaſily have diſcovered this impoſture; and would have adventured to atchieve ſo great a glory, as to have redeemed their own ſects, & followers from the muffler of the common people: yet, we meet with none ſo bold, as to deny a Deity, beſides one *Diagoras*, who could not make a Sect; but affected rather (like that mad-fellow, who burnt the Temple of *Diana*, only that he might be talked of, after he was dead, whatſoever he ſuffered for it,) to be infamous for ever, among the Heathen themſelves, then to dye in his obſcurity. And one *Epicurus* only, denyed a ſpecial providence; making a Sect in other *Tenents*, but never able to prevail with any of them, not to pray in a ſtorm, or tempeſt, which *Plutarch* doth retort upon them. But rather, as the Poet did obſerve. *Hi ſunt qui trepidant, quos omnia fulgura terrent.* Plut. adv. epicur.

Now, ſome of theſe have looked upon *religion*, as a great trouble unto States, and private perſons; and laboured to ſet men free from the apprehenſions of it: had it been but of Art, or humane Wiſdom, what ſhould hinder but they might have done it, one time or another, ſince the lower Sects, as the humour of reſpective ages took, did oft ſurmount the reputation of the greater? but it could never go this way. Ut paſſim eſt videre in Lucretio.

If it be ſuggeſted, that the Philoſophers were deterred by the example of *Socrates*, from intermeddling with this myſtery of Government, what deterr'd the Martial men, and Politicians, from age to age, why they durſt not meddle with it; why were they held by theſe cob-webs? nay, why more faſt then others? not to ſpeak of the *Grecians* (becauſe the time will not permit) who were more ſuperſtitious then the *Romans*. Among theſe later, who ſo ſuperſtitious, as *Camillus*, and the

Decij, and the *Curij*, and the *Fabij*, and the *Scipio's*, and the *Catoes*; and the reſt of greater note? only, *Cæſar* ſeemed to deſpiſe the auguries, yet, he was not a little troubled at the little river *Rubicon*.

Lucan l. 1.

Plut. in vitis

Numa, and *Lycurgus* founded their eſtates, and governments by ſuperſtitious rites, uſing them only as an hank upon the people; and diſſembling things that were not true; which they themſelves neither feared, nor beleived. It may be ſo: doth it hence follow, that *religion* is but a ſtalking horſe, or ſtratagem of Policy? nay, it rather followeth, that if the ſenſe of ſome *religion* had not been before, moſt ſtrongly grounded in the minds of the generality of men, there could have been no policy (of which the *Atheiſt* would ſeem to be more fond then any other) in laying that upon them, which either would not take, or could not hold. It had been in vain to go about to eſtabliſh a *religion*, if there had not been ſuch a diſpoſition in the people before, as we have hinted, Certainly, *Numa* could not infuſe ſuch a diſpoſition into the minds of men, that were born before him (many of which he governed) but had he brought the people to a form, for a time; it had dyed with him: or, when that *form* of *policy* had ceaſed, either that form of *religion*, or all *religion*, if it had been but a meer impoſture, had ceaſed with it.

In the iſſue it remains, that as men were never of any other mind, but that by force, or choice, they muſt have ſome *religion*; ſo, they are never like to have any other power, or inclination, for the future: let the Atheiſt try his art, or power to the utmoſt! but, though more may be made of *religion*, then there ſhould; yet there is ſo much of it written in humane nature; that as the ſtatuary engraved his own name in his work, ſo that no one could efface it, without the demolliſhing of

of the whole; ſo no humane wit, or malice, can obliterate *religion* out of humane nature, without the deſtruction of humanity together with it, becauſe it is of an higher impreſs; even the deviſe, and the motto of Almighty God in all his reaſonable Creatures. To come to the Chriſtian *religion* in particular. In this indeed was the manifold wiſdom of God made manifeſt above the reſt. Among the Gentiles there were as many Gods, as Nations, as many Idols as there were Hills, and Vallies. And they worſhipped one anothers Gods, when they came into one anothers Country (even as ſome of our gentile Proteſtant-travellers make no matter, to bow to every Popiſh *Relique* where they paſſe) there was no enmity betwixt Idolaters upon the account of their *religions* (only all abhorred the true worſhippers) but rather, *Athens* ſent to *Egypt* to learn what they could of their abſurd Rites, and Myſteries: and the great Philoſophers commented upon their *hieroglyphicks* or ſacred *ſphinges*; even as wiſe men make morals upon ſome fooliſh fable. *Rome* again tranſlated her laws, and rites from *Athens* firſt, and then from other places, till the City began to be ſo full of *religions*, that the Senate was fain to take order againſt admitting more. But when the Chriſtian *religion* come to be ſet on foot, it ſoon reduced all to one. Livy.

That you may perceive the wiſdome, and the power of God therein, and have the better proſpect into wonder: take account in what poſture the world ſtood, when the Goſpel firſt began to be divulged.

Our Lord himſelf, the Son of a Carpenter (as he was reputed) preached three years; and then was ſo diſgraced by the croſſe, and the malice of his own Countreymen; that one would have thought, there had been an end of him, and of all his new Doctrine; yet he left twelve

twelve Fiſhermen behind him to uphold it, for which
NB they were to dye too. The Jews hated theſe, beyond any patience: the *Gentiles* had them at firſt, in deriſion, after in ſuſpicion. Whither ſhould they go? or what ſhould they do? muſt they perſwade the *Jews* againſt the Law of *Moſes*? this they muſt do. Muſt they perſwade the *Gentiles* to abandon their Idolatry? the Gods which they feared, and lov'd; the magnificence of ſumptuous ſhews, and Temples, and ſuch feaſtings as they cheifly uſed after ſacrifice and oblations? this they muſt do. A likely matter to take effect, or to take the worldby ſo much as by the little finger.

Could theſe, or any of their followers raiſe an army? it is hard to imagine out of what quarters: but what if they could? had they then been but once beaten
Act. 5. 37. (as *Gamaliel* did obſerve) they had been for ever quelled: or, if they had prevailed, and attained to an Empire (as ſome have aroſe from ſmall beginnings) yet their fate might have been like that of all before, and ſince. Which did you ever read of, that hath laſted 1600 years with advantage, and rooted it ſelf ſo invincibly in *Aſia*, *Europe*, *Africa*, and *America*, ſtill proceeding conquering, and to conquer? which beſides, did ever poſſeſſe any one of theſe; and, next conſider how and what way Chriſtianity is bound to ſubdue them all.

By Faith, and patience; by prayers, and interceſ-
Rev. 13. 10. ſions for all men: *eſpecially for Kings and all that were in Authority* over Chriſtians, *that under them, they might*
1 Tim. 2. 1. 2. *lead a quiet, and peaceable life in all Godlineſs, and honeſty.* O ridiculous Wiſdom in the eye of carnal policy; and yet it over-ſwayed all!

In above 300 years we read of no inſurrection of theirs againſt oppreſſion, though they ſwarmed in all Provinces of the Empire long before that: the *Roman* legions

legions were full of *Christian* Soldiers, and never mutinied; though * *Constantine* came with the greater favour to the Imperial Crown, becauſe he was a *Christian*, and ſo many of his *Veterans* of the ſame profeſſion.

* He began his reign A.D. 310

So that Prophecy was accompliſhed: *Not by might*, or army, (as the *Turkiſh* Empire, and *religion*) *but by my Spirit, Saith the Lord. Which turned the heart of the Fathers to the Children, and the heart of the Children to the Fathers, and the diſobedient to the wiſdom of the juſt, to make ready a people, prepared for the Lord.* Zech. 4. 6. Mal. 4. 6. Luk: 1. 17.

But it may be, that which was wanting in an army might be ſupplyed by policy?

One might think ſo indeed, if the greater number of the wiſe, and potent men of the world had taken this way. But St. *Paul* (who had his hand from the beginning in this work, and had the beſt experience of it) witneſſeth after this manner. *The fooliſhneſs of God is wiſer then men: for ye ſee your calling, Brethren, how that not many wiſe men after the Fleſh; not many mighty, not many noble are called*, though ſome of all theſe. 1 Cor. 1. 25.

Inſtead of aids therefore, put into the contrary balance; that all the might, and *policy* of the world; all that enraged *Jews*, and *Idolaters* could do, was ſet againſt it. And yet, (by a new example) men delighted to dye for *religion*, which was never known before, at leaſt, amongſt the *Gentiles*: and out of their blood (as out of the Teeth that *Cadmus* ſowed) an innumerable power of ſupplies roſe out of the earth. Of which it was foretold, that it ſhould befriend *the Woman, and help her, ſwallowing up that flood, which the dragon caſt out of his mouth to drown her.* Like *Hydra's* heads cut off one, and more ſtarted up in the ſtead of it: perſecution wrought nothing but encreaſe, as mowing maketh the graſſe to grow. It wrought nothing elſe but Rev. 12. 16.

but a ſweeter ſmell, and ſavour to *Chriſtianity*: even as when a roller is driven o're a walk of Camomil, what could it avail to hinder?

I have ſaid but little yet (though it tend to admiration) let the unbeliever mark, and be aſtoniſhed at that, which follows.

Said not the proud *Aſſyrian* to the ſervants of King *Hezekiah*; *Have any of the Gods of the Nations delivered at all his Land* (for every Nation then made choice of ſome eſpecial *Numen* to be their Protector) *out of the hand of the King of* Aſſyria: *where are the Gods of* Hamath *and of* Arphad? *where are the Gods of* Sepharvaim? but now, where are the Gods of *Aſſyria* it ſelf? We need ſuch a learned Antiquary as your *Selden*, to let us know their names. Where are the Gods that *Greece*, and *Rome* adored; why is there never a Temple (at the leaſt) of *Jupiter's* remaining, who was ſtyled the Father of Gods, and men? what ailed thee, O thou dreadful Oracle at *Delphos*, that thou madeſt ſuch pitiful excuſes (as thou didſt) and then retired'ſt with the reſt (who made none) to everlaſting ſilence, to deceive the world no more? it was not becauſe ye were diſ-obliged by the Heathen all the world over, at the ſame time. It was becauſe ye could not chooſe: it was not becauſe there was an earthly power to depreſſe ye; but another ſpirit, which ye were not able to with-ſtand. Riſe again, if ye are able, to anſwer theſe reproaches! that part of the world is forced to bow with you, which is not ready to adore!

1 Kings 18.33.

Libro de Dis Syris.

Plut. de orac.

More cloſely to the caſe in hand ſtill: how came the deſpiſed Land of *Jewry* to ſend a *Law* forth to all the world, and yet themſelves to be diſſipated ſo, as never people were; and this has laſted above theſe 1600 years, wherein (however) as there is not a *Roman* left, ſo there

is

is not a *Jew* loſt; but there is a mark upon them. A mighty people, if they could be gathered: but they are caſt far back for that, for it is not like to be, *till the fulneſs of the Gentiles is come in.* Rom. 11. 25.

There is now but one God, and where *Mahomet* is profeſſed, *Chriſt* is alſo acknowledged to have been a great Prophet before Him: and they have the hiſtory of the Goſpel, upon which they raiſe their damned Idol, which is confounding evidence againſt theſe *Apoſtates* from the Faith; and together with it, confounders of that civility, that was in the world before.

This one God is worſhipped according to the *Law*, which he gave from the beginning of the world, which no falſe *religion* can pretend to in the leaſt. Before, there was no enmity betwixt nations on the account of *religion*: but now, it is the greateſt point, and ground of amity, or enmity. As it was ſaid in *Geneſis*, *I will put enmity between thy Seed, and between her Seed.* Gen. 3. So more expreſſely in the Goſpel, our Lord himſelf doth teſtifye, ſaying, *I came not to ſend Peace upon the Earth, but a Sword*, and to ſet men at variance upon this account of *religion* only. Matth. 10. 34. Which many *States-men*, having well obſerved, would fain have taken another order with *religion*, if they had been able; but it was too far above them. *Chriſtianity* hath aboliſhed *Idolatry*, *Philoſophy*, *Policy*, and brought in other orders, and Governments among the Nations, then the *wiſe-men* of the world allowed. All which doth ſhew, and prove; that the Chriſtian *religion* is the *wiſdom* of God above all; and not of man: that as it was rais'd at firſt, ſo it doth ſtill ſubſiſt by miracles, and therefore is invincible; ſo that *the gates of Hell ſhall not prevail againſt it.* Matth. 16. 18.

But, ſince we have ſaid ſo much concerning this *wiſdom*, *viz.* that it hath aboliſhed, not *Idolatry* only,

but *Philoſophy*; not the *Jewiſh* Law alone, but the *civil*; not eſtabliſhed *governments*, but ſubverted them; not brought in *peace* but *war*, it is high time, that we take ſome caution concerning *prudence*, with which this *wiſdom* is ſaid to dwell; leaſt ſhe be miſpriſed for a deſtroyer of the houſe, wherein ſhe liveth; ſince ſuch things as theſe cannot conſiſt with *prudence*. Let us therefore paſſe to the ſecond, and the laſt point, to ſhew.

Point. 2. That this *wiſdom* dwells with *prudence*, and is the beſt *policy*: for ſo ſaith the context, *and find out the knowledge of witty inventions*, that is, the choice expedients of felicity for all eſtates.

What though the *Chriſtian religion* hath beaten down the galleries of the *Cynicks*, *Stoicks*, *Skepticks*, *Epicureans*, and all other *hereſies* of true *Philoſophy*, as well as the Altars of the Idols? yet, it hath no more aboliſhed *Philoſophy*, rightly ſo called, then it hath *religion*. But rather, ſince the ſpreading of *Chriſtianity*, *multi tranſierunt, & aucta eſt ſcientia.* Many have travelled to augment learning, and to redeem *Philoſophy* from all the errours, wherein it was before entangled.

Col. 2. 8. St. *Paul* exhorteth the *Coloſſians*, to *beware leaſt any man ſhould ſpoil them through Philoſophy, and vain deceit, after the rudiments of the world, and not after Chriſt*: for though all the Sects called themſelves the *Philoſophers*, and theirs the *Philoſophy*; even as our Sects in *religion* do imitate the ancient uſurpation; yet it is plain, that the Apoſtle cautions them againſt no other *Philoſophy*, but ſuch as is *vain deceit*, and oppoſite unto the ſimplicity of the Faith of *Chriſt*; which no real knowledge is.

verſe 22. Again, he admoniſheth them againſt *a ſhew of wiſdom in will worſhip, and humility, and neglecting of the body.* It is but the *ſhew of wiſdom*, which really is not ſuch, that

that he cautions them againſt; eſpecially ſuch a ſhew, as miniſtred before to Heathen ſuperſtition, and being brought into the *Chriſtian Church*, might tend to corrupt it with the old leaven, *the rudiments of the world.*

In the mean time, he himſelf diſputed with the Stoicks, and Epicureans, and other *Philoſophers*, according to their own Notions, which he had learned at the feet of *Gamaliel*; being as converſant in the Learning of the *Greeks*, as *Moſes* had been before in that of the *Egyptians*. The reſt of the Apoſtles were endued from above with tongues, and all knowledge; ſo that they were reputed at the firſt, amongſt the *Gentiles*, as a new ſect of *Philoſophers*. Acts 7. 22.

In the next ſucceſſion, the prime Fathers of the Church were of the converted *Rhetors*, and *Philoſophers*, as *Ignatius*, *Clemens*, *Irenæus*, *Juſtin Martyr*, *Athenagoras*, *Tertullian*, *Origen*, *Lactantius*, and divers others. What hath ſince been added to the magazine of learning, I may ſafely leave to be demonſtrated by the *ROYAL SOCIETY.*

What if the Chriſtian *religion* hath almoſt antiquated the *Civil Law* in divers Countries? it is only ſo far as it hath aboliſh't ſlavery, and brought in *Chriſtian* liberty, even in civil things, whereſoever a *Chriſtian* Government has been eſtabliſhed. Neither has it ſubverted any other, but to bring in better, and a ſweeter order. As may appear at this day, by comparing *Chriſtendome*, howſoever corrupted, with the *Turkiſh*, or *Pagan* dominations. Whereſoever the *Chriſtian* yoke lyeth not on Princes, and their Governments, they are barbarous, and cruel: whereas in *Chriſten-*

dom, (eſpecially amongſt the Princes, and the States of the Reformation) there is more property, immunity, and priviledge to the lower ſtates: and in caſe of treſpaſſe, there are more pardons, and impunities: in caſe of puniſhment, more mercy, Malefactors are chaſtiſed, or put to death with the leſſe ſeverity, and horrour; and the poor are not expoſed.

In a word; though by accident, *Chriſtianity* draw the hatred of the un-beleiving world, as being oppoſed to the power of Satan, *who worketh in the children of diſobedience*: yet, it hath made even wars themſelves more gentle, then they were before, both in ſieges, and in battels, ſparing the effuſion of blood (which the * *Romans* glorified in) affording ranſom, enſlaving none of the *Chriſtian* profeſſion. And where they treſpaſſe (poſſibly) upon *Chriſtian* tenderneſs in enſlaving *Turkes*, or *Infidels*; they ſeem to make ſome amends by better uſage of them, then our own poor Captives do expect in *Barbary*.

Eph. 2. 2.

* Qui præmia, & triumphos decrevere, ſecundum numerum hoſtium occiſorum.

Content (may ſome one ſay) we are for *religion*, and for the *Chriſtian* too above all; but not with ſuch *hankes* as are put upon us, under this pretence, to the prejudice of civil life; and thefore, contrary unto common prudence.

And firſt, becauſe it is an hindrance to preferment, to be held to ſuch rules as may be given us: if a Kingdome, or a great eſtate or fortune, lye before me; muſt I let another carry them before me, if there be but a ſcruple about the title, or the circumſtances of proceeding? if I have made a promiſe; muſt I keep it to my own wrong?

Si violandum eſt jus, regnandi cauſa. *Cæſar* ex *Eurip.*

Machi-

Machiavel obſerves, that thoſe Princes have been but unfortunate, who have ſuffered themſelves to be hampered by a word, or to be in earneſt, too *religious* [*but he is very unfortunate himſelf in the inſtances, which he giveth of ſome, that ſeemed to have proſpered by their falſeneſſe, and impiety.*] What ſhall we return to this? de principe.

We ſay firſt, that, that which hath been called *vertue* (for the moſt part) is a certain ſtrain of natural *piety*, even in the Heathens, ſo far as it can go: and that ſuch of thoſe (whether private men, or Princes) as lived moſt according unto true *vertue*, were the moſt proſperous, and glorious. But becauſe the lives of private men are apt to be buried in obſcurity, after a ſmall time; let us take account of Princes, whoſe memories remain ſacred, when they have done *vertuouſly*; as their perſons were before (whether they were *Pagan*, or whether they were *Chriſtian*) while the iſſues hung in ſuſpence, and the ages under awe, wherein they lived.

Who can be compared with *Auguſtus*, *Titus*, *Trajan*, *Antoninus*, *Conſtantine* the great, and the reſt of better note? as for the vitious monſters of the Empire, who by ambition, and deceit attain'd, and managed the ſway for a time; which of them came to a timely end? as for thoſe that retained wicked policies with a ſhew, and ſome pretence of *vertue*: which of theſe did not ſpoil all the reſt thereby? I cannot ſtand to ſpeak of *Tiberius*, *Galba*, *Severus*, *Julian*, and others of them. Much leſſe, to verifie the ſame from our own Chronicles (which might ſeem to exceed the liſts of my profeſſion) to leave to every one their own.

We

We ſay again, that looking upon examples in the Scripture; we have found none to have flouriſhed like thoſe, that had the zeal of true *religion*; as *David*, *Solomon*, *Aſa*, *Jehoſaphat*, *Hezekiah*, &c. Only, good *Joſiah* periſhed at the laſt, by admitting a little *policy*, to be temper'd with his *piety*: and out of a Princely emulation (as it might be thought) in his youth, to ſhew his valor.

On the other ſide, the wicked Princes fell by their own vices; and had been likely ſo to do, though there had been none but men to puniſh them. The Princes that compounded, or confounded their pretences to *religion* with other *policies*, fell ever ſhort of their own deſigns, which they purſued, under the veil, or mask of hypocriſie; as *Saul*, and *Jeroboam*, and *Jehu*, and *Amaziah*, and the reſt.

Then comes another in, with ſuch a complaint as this, to render this *pretended prudence* of ours to be but *fooliſhneſſe* (according to their ſhallow reaſonings) ſhall I part with a certainty for an uncertainty? quit my delights, and pleaſures to embrace Melancholy, and to ſolace my ſelf with deaths-heads, and Coffins ſet before me, while I walk in youth, or ſtrength? ſhall I bind a carcaſe to my living body, and go about with it, like a ghoſt, through the terrour of a reſurrection, and a future judgment, whilſt it ſeems to common obſervation, that death is but a meer extinction; and as ſuch, deſpiſed by the braveſt men?

Firſt, it is *Popiſh ſuperſtition*, that hath painted out *religion* in ſolitudes, and penances: and it is the modern *Catharism* only, that hath ſequeſtred it from ſociety, and civili-

civility; wherein the higheſt ſatisfactions of life conſiſt; and certainly, men are rendred the more civil, and not the leſs, by a right temper of *religion*, which is *wiſdom* dwelling in the Court of *prudence*, the bond of all humanity. So that impiety doth but put an ugly viſard on *religion*, or cloath it in a Bears-skin, to work its prejudice, when it ſets it forth after this manner. It is far from being ſad, and melancholy, when it is rightly underſtood; but is rather to be deſcribed, as the *Chriſtian Philoſopher* deſcribeth *wiſdom*, to be like a woman of a Matronly-look, having piercing eyes, and a lively colour; and though far above our age, ſeeming yet to retain the flower of her youth.

Boeth. de conſolat. philoſophiæ. l. 1. Mulier reverendi admodum vultus, oculis ardentibus, colore vivido, atque in exhauſti vigoris, quamvis ita ævi plena foret, ut nullo modo noſtræ crederetur ætatis.

Again, there is no certainty to be parted with by a religious life, ſeeing all other things are uncertain here, unleſs it be this truth; that all good things are the certain free gifts of God, diſpenſed much according to meet rewards of *piety and vertue*: and ſo it often goeth, whilſt all the ſuperfluity of divine bounty, being no way prodigal, is unaccountable unto men. But uncertainty there can be none about the future hopes, and fears, till any man hath anſwered the evidence, which we have given in before of the *Chriſtian religion*. Which we alſo preſume to be unanſwerable by all the wits of men, though they were even granted a *Bacchanalian* liberty.

Let us caſt up the compt (if you pleaſe) on either hand, what miſchief comes by *irreligion*, and what benefits do accompany an unfeigned *Chriſtian Piety*.

Firſt, An *irreligious* life, through private luſts, and paſſions, deſtroyeth bodies, and eſtates, and the publick

lick weal; which are all ſaved, and advanced by the *prudence*, and goodneſs of a *Chriſtian* life, how many bodies have been ruined by intemperance, and luſt? but who was ever hurt by Continence and Abſtinence? How many men have periſhed by the perſecution of revenge? but who ever came to any great diſaſter by gentleneſs, and patience? How many eſtates have been confounded by a prodigal profuſion upon vanities? but what eſtate did ever ſuffer by frugality, with an abhorrency from all vain-glory, and impertinent delights? what confuſion hath it brought into States, and Kingdomes, when particular perſons, having power in their hands, have diſ-regarded, and hindred the publick good, for their private ends, and ſatisfactions? but when was the State ever hurt by a publick ſpirit, and by ſelf-denyal? the ungodly life of a few men bringeth judgments on the land; but the Godly life of fewer ſtinteth the divine wrath, and bringeth bleſſings, not only on themſelves, but on many more.

2. An *irreligious* life bringeth men under great bondage; but a religious life (according unto this *prudence*) doth ſet them free, and far above all fears, or the cauſes of them. The one is in bondage unto meats, and drinks, *to make proviſion for the Fleſh*; enough to furniſh out a voyage: not (as it is uſually pretended) for hoſpitality, but becauſe he wants them: whereas *nature* is contented with a little, and *piety* with leſſe. The one is tempted with the forbidden fruit, and is in bondage, becauſe he will be ſatisfied; though it be through diſhonour, and a cumble of inconveniences. But unto purer minds there ariſeth little trouble of this kind: either their mind is free from the power of ſuch temptations; or elſe, it is purged by repentance, and every luſt

luſt is mortified. The one cannot live comfortably (as he conceives) without his luſts, and the other cannot live at all with them.

The weight of an ungodly mans bondage follows yet (as the wain muſt follow the wheels.) When an ungodly man hath purſued his ambition, pride, revenge, covetize, or any of his pleaſures to the heigth; he is ſtill ſo far from being ſatisfyed, that he is rather ſad and diſcompoſed, partly through *vanity* of the Creature, and partly through the remorſe of his Conſcience, reflecting upon ſo much of the *vanity* of Sin, as he is ſenſible of, in the things that he hath acted, or wherewithal he was affected for the time. So, that inſtead of recovering himſelf by reaſon, and by reſolution, he is uſually re-mitted to the ſame diſeaſe to be healed, as they ſay, that a ſecond burning of the finger will cure the firſt. Now, if this part of a mans ſoul (if I may divide it into parts) troubled the *Heathen* themſelves (as I cannot ſtand to cite ſentences, and inſtances, that might be quoted out of Authors) how much more, may I preſume, it may do in ſuch, as have heard the Goſpel preached all their dayes, from which they cannot chooſe, but to have received ſome impreſſions, howſoever impregnable they may pretend to be.

In a word, whereas true *religion* pacifies the conſcience, and alone is able to render that tranquillity of mind, which the *Gentiles* ſought in vain; an *irreligious* life maketh men *meticulous*, as oft as the wind doth blow, or the clouds are rent with thunder. A *religious* man is in peace at home, *impavidum ferient ruinæ*; The end of the world will be no amazement to him; though the heavens fall, or glow with fervent fire, as they muſt

do at the laſt, he is not to be diſmayed by it.

Thirdly and Laſtly, There is as much latitude in *Chriſtian prudence*, as a *wiſe* man *could* wiſh: For there is nothing in *religion*, that makes againſt a right *prudence*; nay, it comprehendeth all, and far excelleth human *prudence*: you cannot inſtance in a caſe, wherein you may not be, the beſt reſolved. Hence *Philoſophers* have preſcribed much auſterity, and *Idolaters* have uſed (and do uſe) great ſeverity, but the *Chriſtian Religion* required nothing, but what is gentle, and agreeable unto nature, and civility. There is enough in it to preſerve the Temporal felicity, and to augment it. Enjoy as much of the goods, that God hath given you, as will do you good: and be ſure, if God had not known better then we, what was good for us, he would have allowed to us the larger ſize.

Some reſtraints indeed, we muſt acknowledge, but ſuch as are for our greater priviledge, and enlargement another way. Some think it a reſtraint if they may not riot, but if they do, it ſpoileth bodies, and eſtates: others, that there is no Community; but where there is moſt impunity for that, the blood is moſt corrupted. Others, that polygamy (at leaſt) is not permitted; but where it is, it engendreth unto feuds, more then unto love. And when community was once too much indulged, the *Romans* were fain to provide by law, that every man of ſuch a quality, ſhould have (at leaſt) one wife. The Laws of God therefore are the *baſis* of all other *prudence*, the eſtabliſhment of the earth; ſuch as far exceeded thoſe of all other Nations, to make both the publick; and the private man the happier, ſo that every way it is the better *policy*.

I think

I think our own Law approves of it, and hath this rule, *Lex Dei eſt lex terræ*; *The Law of God is the Law of the Land*: and that, there is no ſuch preamble to any of our Statutes, as, *nos mitigantes rigorem juris divini*, &c. do enact, that it ſhall not be accounted murther in a Noble man, if he kill a Paiſan. If it were ſo, it would not only be a violation of *religion*, but much againſt the *policy* of *ENGLAND*.

Referente mihi nobili Polono de ſua gente.

Certainly then this *Chriſtian prudence* cannot interfere with the Civil, becauſe it doth not only farre ſurmount, but comprehend it. It hath been ſaid, that all *vertue* is compriſed in juſtice: much more in *piety*, which is not only the greateſt motive unto juſtice; but the *primum mobile*, a ſuperiour orbe, that doth contain, and carry it about with its own motion. Whatſoever therefore makes againſt *piety*, makes as much againſt juſtice, and all other vertues, and as much againſt the felicity of mankind, even in this civil life.

Ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετὴ ἔνι.

Adde to this the *vantage*, we have ſhew'd, that true *religion* laies but few and light reſtraints; but it opens ſuch enlargements of happineſs, and fruition, on another hand, as are neither to be counted by curious obſervation; nor yet to be expreſt, or uttered by the tongues of men, and Angels,

What if I ſhould reſume my text (but that it is too late) to be expounded *myſtically*, and yet without an *allegory?* you ſee that *wiſdom* and *prudence* are here ſet forth as two perſons: and *prudence* for her part as if ſhe had an houſe large enough to entertain *wiſdom*. What if I ſhould ſay, upon the whole, that it is not obſcurely ſignified by this; that *Chriſt*, the Son of God, the

wisdom of the father, dwelleth in them that do believe, by his own spirit? whereby he is as much the soul of their souls, as their souls are the life of their bodies: and so doth prompt, and inspire them by his grace, in such a manner, that they shall not only, not lightly forego, or so much as slip any point, that tendeth to their happiness temporal, or eternal (for, *all things work together for good to them that love God*) but doth also fill them full of such inward joys, as *carnal wisdom* is not able to conceive.

Rom. 8. 18.

Such as have been addicted to their studies, have placed the chiefest felicity of life in contemplation (we must suppose that a man be of sufficiency to be vacant to it, and to make his choice of what he liketh) because this is the pleasure of the mind. So our master *Aristotle*, although his own speculations were but dry (κατὰ ἔθος, οὐ κατὰ ἦθος.) But *Seneca* distinguisheth betwixt that part of Philosophy, which is conversant about the natural questions, and that which riseth up to the researches, that are concerning God; speaking of this later as being above the other, as much as the Heaven is above the Earth: yet he moveth only such remote questions of contemplation as these are, what the nature of God is; and whether he be wholly intent upon himself, or hath sometimes regard to us: pronouncing (notwithstanding) of this later part, that it is more * high, and spritely then the other: and such as wraps us up above this darkness, wherein we were mantled before as in thick clouds, and brings us near unto that light, from

Ἡ λεγομένη αὐτάρκεια περὶ τὴν θεωρητικὴν μάλιστ' ἂν εἴη· δοκεῖ τε ἡ εὐδαιμονία ἐν τῇ σχολῇ εἶναι
Ad Nicom. l. 10. cap. 7.

* Altior est hæc, & animosior, & multo hanc caliginem in qua volutamur, excedit, & e tenebris ereptos illò producit, unde lucet. *pri. nat. quæst.*

from whence it ſelf doth ſhine, Such pleaſures did they pretend to take in their poor, and low ſentiments of Philoſophy, the higheſt of which do hardly reach the threſhold of Divinity!

The Poets ſeemed to be full of one of the nine Goddeſſes, the Muſes, and to take great pleaſure in it, when their *Genius* worked kindly towards verſes: and therefore uſed to begin their poems with a prayer to one, or other of them, which was counted moſt propitious unto ſuch a *vein*, or *ſtrein* of Poeſy, as they then intended. The Heathen Prieſts in their Temples gloryed in being poſſeſſed with the *Dæmon*, ſtrutting in the *Penetralia*, like the bird of *Juno*.

Cicero delighted in the notion of immortality: but it was of name only: that of the Soul he accounted as a problem. Of death he therefore maketh the leſs account, (as other of the Heathens) who thought it but indifferent, becauſe it brought as much good, as evil with it. In Parad.

Cato was much taken with *Socrates* his diſcourſes about the immortality of the ſoul, when he was about to kill himſelf: and uttered ſtrange, and admirable ſayings to the Heathen hearers: yet he dreamed not of a reſurrection, an Heaven; or but only of *Elyſian* fields, or ſhades: and ſo he dyed, not ſo much out of good-will, as to ſave himſelf from falling into the hands of enemies, which he thought would uſe him contumeliouſly.

Plutarch in vit. Cat. min.
In Phædone Platonio.
Grandia morituri verba catonis diſcere, ab inſano multùm Laudanda Magiſtro,
Perſ. Sat. 3.

But

Trinity

But when we come to contemplate one God, distinguished (and not divided) into three persons, for our sakes: in the workes of creation, redemption, and sanctification unto glory; how infinitely farre is our contemplation enlarged beyond theirs? when we meditate on the attributes of his glory, as that he is merciful, and bounteous, and the rest: in a word, that he is *light* and *love*,; which are unfolded only in the Scriptures: what an infinite of tenters arethere, to extend this wooff, untill there be no more place, nor space, but that which runs into eternity?

When we shall consider what he is in respect to us: *In whom we live, and move, and have our beings: who covered us, when we were made in secret; and in whose book our members were all written, being yet unperfect*, who was not only the Father of our Fathers; but much more then a Father to every one of us in particular; giving us all the good that ever we did enjoy, and is never weary of it: but above all, who is our redeemer, and the Father of Our *Lord*, and husband, together with himself, God blessed for *ever*. O admirable contemplations! O what peculiar pleasures do belong to this adoption! O the ecstasies of study, love and wonder! what can there be wanting, if we think but of the least of these, to raise our soules up to a near alliance with the Angels, that are in Heaven? it is from this doctrine, that the soul comes to have her wings full summed, that were hardly impt before, that did but hover about (indeed) in clouds of darkness.

Act. 17.
Ps. 139.15.&c.

What

What though the Poets boast of raptures? they terminate in a Woman; and for the most part, *desinit in piscem mulier formosa superne.* What though the heathen Priests seemed to have some familiarity with the Gods, in whose Temples they did attend, and serve? they were usually deadly sick with it. Let *Cicero* please himself about an immortal name: we should not know him from another man, though we should meet him: though we talk of him, he cannot hear us: and if he be not, what is he the nearer, as *Valla* argueth. Let *Cato* speak bravely of the immortality of the soul it self, since he thought it better to dye, then to protract his misery: yet none of his admirers could find in his heart to quit an indifferent life here, for the best that they could make of the other.

Sic *Just. Mart.* (ni malè memini) retundit Poetas Ethnicos, quorum, ἀρχὴ καὶ τέλος γυνή.
Horat. de art. poet.

But since it is another kind of immortality, that the *Christian* faith doth grasp, and gaspe after: no wonder if the excellency of so sublime an object do draw them up far above the state of other men, that seem to have more in them, then themselves: and give them other manner of fruitions, which are *unspeakable and full of glory*, without deceit, or stilt: in a word, that it filleth them not only with a true contempt of death (which the other do but feign) but impelleth them to triumph over it, and often to provoke it in the way of Martyrdome. Let us move yet but one step further, that we may reach the goal.

Others are not much addicted unto contemplation (but rather leave it as a fancy to them that like it better) yet they will not quit their own pretensions unto happinesse.

neſſe. They had rather have it placed in an active, or a quiet life, ſupported with ſuch means, and aides, as may beſt adminiſter unto either of them, as they themſelves ſhould chooſe. Be it ſo, we are at all points ready to ſhew where happineſs is, ſooner then any other,

1 Tim. 4. 8. for *Godlineſs is profitable unto all things, having the promiſes of this life, and of that which is to come.*

Carnal *wiſdom* ſeems to teach how to enjoy, and manage the goods of fortune but it cannot get them: whereas the true *wiſdom* hath *length of dayes in her right hand, and in her left riches and honour.*

Prov. 3. 16.

Carnal *wiſdom* teacheth to enjoy them alone, but this how to enjoy God together with them, which is much more. *Carnal Wiſdom* teacheth a pretended equanimity, and indifference in adverſity (which it cannot poſſibly prevent) but it can no more do it, then it can ſatisfie thirſt, and hunger with dainty words; whereas this *wiſdome* and *prudence*, whereof we ſpeak, affords ſuch a true ſupport within, as hath really made many

2 Cor. 6. 10. 7 4 (and ſtill doth) to *rejoyce in tribulations.*
Rom. 5. 3.

And if you ask me what this inward ſupport is. I anſwer, it is the ſpirit of Union, through faith, whereof I gave you but an hint before, indeed, how the Saints are united myſtically unto *Chriſt*, and have thereby *unſpeakable* enjoyments, and *full of glory*: we cannot

1 Pet. 1. 8. ſhew in Act, becauſe it is internal, and a myſtery: but it plainly appeareth by the effects: for, they are oft tranſported in their private prayers, who have *Communion*

1 Joh. 1. 3. 4. *with the Father, and with his Son Jeſus Chriſt*, they have admirable gifts when they come abroad. That Spirit, which we account as their higher ſouls or by way of

emi-

eminence, ſheweth wonders, when occaſion draws it forth to outward obſervation. But it is *not according to the will of man*: neither of him that hath it, always to exert the power of it, nor of others to make colluſion with it: but rather, it makes but little ſhew to the world (till God himſelf do ſet it forth to action, or to patience) becauſe it aboundeth moſt in mortified men; who being *filled with the Spirit*, look never the fuller for it; and while they are invincible in the Faith, do but ſhew to be the meekeſt men. And ſo each one doth acknowledge for himſelf, when he profeſſeth with St. *Paul*, *The Life which I ſeem to live in the fleſh, I live not but my life is hid with Chriſt in God.* Eph. 5. 18. Gal. 2. 20. Col 3, 3.

To conclude (ſince we muſt needs be reduced unto ſome bounds, though our ſubject cannot) here is the higheſt pitch of this excellency, which hath no pearch below the clouds; but pierceth into the *Empyrean* heavens. This *wiſdom* doth ſecure us of a better life (while it is ſo far from diminiſhing, that it added unto this, as I have ſhewed you) but *irreligion* hazzards both, upon a fond ſuppoſition; what if there be no reſurrection? yet, by piety, you ſhall live more happily here, then without it. The mad-man that had great joys to go unto the Port, and to ſee the Ships come in, conceiting that they were all his own, proved but melancholy, when he was cured. Better it were to be deceived with *godlineſs*, *which is profitable unto all things*, then to be deluded by the world, that yeildeth no ſecurity, or felicity to them, that ſtick the cloſeſt to it.

But what if there be a *reſurrection* at the laſt? *inſipientis erit tum dicere, non putaram.* It will be but folly to plead then; I had not thought, that it would have

proved ſo. And it will be too late to put in any other plea: for this very *wiſdom* will then come in, in evidence; and after ſpeak like a judge from the bench, in this manner. *Since ye have ſet at nought all my Counſel,*
Prov, 1. 24. &c. *and would none of my reproof, I alſo will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as deſolation, and your deſtruction as a whirlwind; when diſtreſſe, and anguiſh cometh on you. Then ſhall they call upon me, but I will not anſwer: they ſhall ſeek me early, but they ſhall not find me.*

This is the ſumme of my exhortation, and my argu-
Heb 3. 15. 4. 7. ment. *To day while it is called to day*, let us hearken to the voice of *wiſdom*, let us claſpe this *prudence*, and never part with it: but let us keep it ſo, *that* it may keep
Phil. 4. 7. us for ever. *And the peace of God which paſſeth all underſtanding, ſhall keep your hearts, and minds through*
Heb. 13. 20. *Chriſt Jeſus. Now the God of peace, that brought again from the dead our Lord Jeſus, the great Shepherd of the Sheep, through the Blood of the Everlaſting Covenant, make you perfect in every good work, to do his will, working in you that, which is well-pleaſing in his ſight, through Jeſus Chriſt.* To whom with the *Father* and *the Holy Ghoſt* be praiſe and glory for ever and ever.

AMEN.